

Note on the above—By the Officiating Secretary.

The discovery of the copper Demetrius at Bameean is valuable, as throwing (if the evidence may be taken as sufficiently strong) a new light upon the history of that prince. Mr. Schlegel (*Asiatic Journal*, vol. ii. p. 408,) in his *Epitome of the history of the later Bactrian kings* has adopted the opinion that, "Demetrius did not succeed Euthydemus in Bactria." He holds that Demetrius governed the provinces situated along the lower Indus after their subjugation by his father Euthydemus: the title given him by Justin "*King of India*," favours the supposition. Professor Lassen of Bonn, however, in his "*Chronological Table*"* of Bactrian monarchs, notes as follows, "Demetrius succeeds his father *in Bactria* about (B. C.) 185," and he assigns the usurpation of Bactria by Eukratides, and the consequent retirement to Arachosia of Demetrius to the year 175, B. C., thus placing this occurrence six years after the period noted for it by Bayer (B. C. 181.) The discovery of a coin of Demetrius at Bameean would appear to bear out the Professor's position, viz., that this prince actually exercised regal authority in Bactria in succession to his father.

I venture to point out this (apparent) proof to those valued contributors to the *Journal*, who are now in Afghanistan, and to request that they will turn their attention to the elucidation of what has been well termed "one of the darkest parts of Bactrian history" for further investigation of the value of what has now been advanced. The coins of Demetrius are very rare; I do not indeed believe that more than five have been hitherto found, and all, (acknowledged as his) but Capt. Hay's, have been silver, similar in device to that figured in the *Asiatic Journal*, vol. iv. P. XXV. On this copper Demetrius I am inclined to risk a theory as regards a very interesting and hitherto obscure coin, noted (*Asiatic Journal*, vol. iv. P. XXV. Fig. 4.) as the coin of "*Mazyus*," a supposed monarch, two of whose coins exist in the Ventura collection. "This," says Mr. James Prinsep, "is an entirely new name; nor can it be read as a Greek word in its present shape, although the characters are perfectly distinct on the coin, and the style of engraving

NOTE.—The chronological table, with some extracts from Professor Lassen's work, were translated for the Honble Mr. H. T. Prinsep by Mr. Piddington. I have made arrangements with a gentleman (Dr. Roer,) fully competent to the task, for a translation of the whole work, to be published in the *Journal of the Society*. It will be highly useful to Indian numismatologists, and as the work, even in the original language is not procurable in this country, I know no better method of making it public, than by translation in the pages of that *Journal*, which under our Secretary's able management supplied the Professor with some of the most valuable material for his work.

corresponds with the early, and pure Greek types." He goes on to suggest that could "*Mayus*," be read with the third letter as a *gamma* it might denote the union of the office of chief priest with that of king, and identify the holder of the title with Menander, or Demetrius, on the authority of the elephant's head found on the coins of both those monarchs, and prominently exhibited on the one under consideration. The exact similarity of the upper Demetrius in the possession of Capt. Hay to this coin of a supposed, "*Mayus*," in all except the name of the monarch, inclines me strongly to believe that ΜΑΥΟΥ, which in the first-found coin holds the place of the ΔΕΜΗΤΡΙΟΥ of Capt. Hay's, is merely a synonym, a title, or attributive epithet, whereby the prince was so particularly distinguished as to induce his contemporaries to mention him, and even allow his coin to be struck, under that appellation alone.

Under the strong impression of this idea, I turned to examine the opinion of critics of more authority, and found (Journal des Savans, Mai, 1836,) that my own conception had been anticipated in favour of another Bactrian prince, Apollodotus, by Mons. de Raoul Rochette, in a singularly ingenious paper on this "*Mayus*" coin.

"All," says this able critic, "is extraordinary, and all new as regards this medal; another specimen of which I know not the existence of, nor at least do I know that it has been noted, described, or published. The workmanship is quite peculiar, and belongs to a Greek æra of some remoteness: the form and proportion of the letters indeed unite in assigning to it a manufacture at least contemporary with the reign of Apollodotus. *The elephant's head*, being a symbol used on the coin of Menander and Apollodotus, suits the assumption well enough, and in this instance, I observe that *the bell*, which may be seen suspended from *the elephant's head* is a peculiarity presented to us also by the little bronze of Menander, published by me, but (which peculiarity) I omitted observing on it. In making up for this omission, I would say, that *the bell* is always seen, even on Roman denarii, hung to *the elephant's head*, which forms one of the symbols of the Cæcilia family, nor need I except the similar head, serving as ornament to the Macedonian buckler-symbol on the coins of Metallus Macedonicus. This peculiarity which escaped Eckhel, has been carefully brought to notice by M. Cavedoni.

"But the circumstance of most importance offered by our medal, one which makes it a sort of numismatic problem, is the legend, the name of *the king Mayus*, of a form so foreign to the Grecian language inscribed on so purely Greek a relic,—a name elsewhere so completely unknown, the place of which we know not how to establish by the aid of

any reference furnished by history, in its proper order in the series of kings of Bactria. Perhaps even one might almost doubt whether this medal does form a part of Bactrian numismatics, as the symbol of *the elephant*, found on the coins of the kings of Syria, does not afford of itself means for determining the matter, and that conjecture, when the subject be but one or two medals, is a still more insufficient index. The absence of a Bactrian inscription on one of these medals, almost all bilingual, would be again a reason sound enough to doubt its belonging to the same numismatic family. In spite of this, I think I recognize a Bactrian medal here by a characteristic mark, which seems to me decisive, in the monogram found on the square drachma of Apollodotus, and which, added to the symbol of *the elephant's head*, used on the little bronze of Menander, appear to guarantee this coin as the produce of a Bactrian mint. As regards the prince whose name our medal bears, whose existence and whose reign it alone, among the ancient relics which remain to us, reveals, it would be superfluous to give oneself up to conjecture, which can rest on no solid base. However, I cannot help remarking that this name affords very nearly a transcript of both the Zend and Sanscrit words signifying *moon*, *Mao*, with the sign of the Greek genitive, **MAYOY**. To bear out this observation, I may call to mind that the Bactrian medals of the Indo-Scythic series, belonging to the reign of Kanerkes, present us ordinarily on the reverse of the figure of *the standing prince*, a *personage*, the *head surrounded by a radiated halo*, designated at times by the Greek word **ΗΑΙΟΣ**, *Sun*, at other times, and most frequently, by the Zend words **MIΘPO** or **MAO**, *Sun* or *Moon* indiscriminately. These medals, lately published by the Asiatic Society of Bengal, with learned observations on them by Mr. James Prinsep, are found also in almost all their varieties in the collection we owe to General Allard; and the notion which we thence derive of a personification of some deity of the Bactrian mythology, answering at once to both the *male* and *female* of light, and designable either by the term *Mithro*, or by that of *Mao*, according as the *male* and *female* principle of this androgynous deity prevailed in its representation, appears susceptible of no sort of doubt. This is the same idea which produced the figure of a *god Lunus*, so common on the Græco-Asiatic coins, in the likeness in which he is most commonly represented as a *young man*, crowned with a *radiated tiara*, with a loose robe on his shoulders, and mounted on a *horse*, an animal consecrated in all ancient religions to the *Sun*; and the *god Lunus* must have answered to the lunar genius *Maho*, of the Zendish works. This same idea is it, which is again found under another form in the *goddess of Comana*, a goddess equally androgynous, the worship of whom,

established in Pontus from of old, may be traced indisputably to an Asiatic origin, and whose real name *Μας*, as given by Strabo himself, a native of those regions, is precisely the Sanscrit name of the *Moon*. This being established, it might not be impossible that the name *MAYOY*, joined to the word *ΒΑΣΙΛΕΩΣ*, on our Bactrian coin, might be an equivalent for the name *Apollodotus*, suggested perhaps by the same motive which had caused the choice of the figure of *Apollo* as type of the coin of *Apollodotus*. Under this hypothesis, the various numismatic indices which made me assign our medal to the epoch of that prince, would be fully borne out as true by gaining thus their full force. This is however no more than a conjecture, which I submit most deferentially to our philologists in the tongues of India, through whom alone, one may hope for the solution of this curious problem."

I confess this does not seem to me to be a question referable for decision to a philological test, of the nature above specified. The word *MAYOY* may indeed be derived in the manner suggested by Mons. de Raoul Rochette in the above ingenious paper, but *with the Caduceus on the coin*, the application of it would I think be more readily made to Mercury, than to the "androgynous deity," or "Deus Lunus," whom the writer points to as affording in the analogous shape of *Apollo*, an equivalent to *Apollodotus*. The *Caduceus* is too remarkable an emblem to be mistaken as regards its reference: it has been found on the coins of this series, only in juxtaposition with the name of *Demetrius*, and with the mysterious word, *Mayus*; this coincidence enables me to suggest a direct mythological meaning to the unknown term, without attempting to interfere with the philological exposition of Mons. de Raoul Rochette. Mercury, whose parentage is (*Sophocles Electra*, "*μαίας παῖς*" *Eurip. Rhesus*, and *Helen*, "*μαῖαδος τοκοῦς*") ordinarily noted with direct reference by Greek poets to his mother, is named by a purely classic author (*Eurip. Medea* v.759) as *ὁ μαίας ἀναξ*, a poetic license, in which however may be found an approximation to a masculine *matronymic*, applicable to the deity, and corrupted in after years, under the impure dialect of a distant military colony into the word before us. Thus allowing the philological theory, I am inclined to find in *MAO* the original of *Maia*, the fabled mother of Mercury, and to detect in this masculine adaptation of her name, not an androgynous deity, but the

" — Almæ
Filius Maïæ —"

himself, especially as the peculiar emblem of the god occupies the reverse on which the legend ΜΑΥΟΥ appears. There are, I think, sufficient reasons against admitting the application to Apollodotus of this attributive epithet, independently of any force which may attach to what has been above stated, in as much as we already know Apollodotus by two distinct peculiar cognomina, assigned to him in a form, which as Mr. J. Prinsep observes, affords in its emphatic singularity a sort of phænomenon in numismatics, I mean, in the use of the conjunction *Kai* between the words in the legend ΑΠΟΛΛΟΔΟΤΟΥ ΒΑΣΙΛΕΩΣ ΣΩΤΗΡΟΣ ΚΑΙ ΦΙΛΟΠΑΤΡΟΣ. (Vide vol. ii. *As. Jour.* p. 406.) Now it is possible that instances may be adduced in which a number of different attributive epithets are to be found applied to some distinguished personage in Grecian history, but the course of ordinary experience is against this; and one may reasonably conclude (even supposing no other argument existed to disprove the claim of Apollodotus to the title) that ΜΑΥΟΥ would not be assigned to him on any coin in addition to his other designations, (vide vol. ii. *Asiatic Society's Journal*, Pl. VIII. vol. iv. Pl. XXV.) I would on the above grounds then, deny the conjecture of "king Mayus" being identifiable with Apollodotus, though I will again avail myself of part of the argument of the able conjecturist to assign the title to its real owner.

In the extract from the *Journal des Savans*, above translated, very sufficient reasons have been assigned for considering the *Mayus* coin as contemporaneous in its manufacture with Apollodotus; but, not being a coin of Apollodotus, the fact of its having been struck at an epoch almost identified with his own, gives me a stronger right to assign the coin to one, whom Mr. James Prinsep, (vol. ii. *Asiatic Society's Journal*, p. 410,) conceives may have been the elder brother of Apollodotus, Demetrius in fact, whose name we have impressed upon a coin precisely similar in all but the presence of that name, to the *Mayus* medal, on which so much ingenious conjecture has been expended. The elephant's head with the bell, is common to both, the circular ornament, the monogram, and, lastly, the remarkable type of the Caduceus, are found exhibited in exact fac-simile, leading to the natural conclusion, that the ΒΑΣΙΛΕΩΣ ΜΑΥΟΥ of the one is the ΒΑΣΙΛΕΩΣ ΔΗΜΗΤΡΙΟΥ of the other. The title, or synonyme rather, may very probably have been with Demetrius as with Mercury, a *matronymic*, and bestowed perhaps in adulation or in fondness on the princely offspring of some mortal Maïæ.

Suppose this fairly proved, and another clue is found to the authentication of the history of Demetrius; since, the *Mayus* coins having been

found in Bactria Proper, stronger grounds are elicited for believing that he did succeed Euthydemus in his hereditary possession of the integral kingdom. The rare occurrence of the Mayus or of the Demetrius coins, seems to suggest that he was very shortly after his succession ejected by Eucratides. Mr. Schlegel, who assumes that he did not succeed his father in Bactria, but who acknowledges his ejection from his paternal dominions, and his retirement into Arachosia, must allow that to be ejected, he must have once possessed.

As governor during his father's life time, of provinces along the Indus, the elephant's head would be an appropriate type for the coin struck by Demetrius. The bell, which appears to have attracted so much attention in Paris, is in shape and proportion similar to the large bells now in common use with native chieftains in Upper India, saving with a rope on either side the elephant, instead of about his neck, as in the coin. The object of the modern custom is to regulate the pace of the animal by the alternate sound of the swinging bell; the ancient practice originated, perhaps, in some similar fancy.

Should any of our contributors see reason to think that these observations have really made out the point they are intended to establish, may I hope that the idea of further success in elucidating fact as regards a very interesting, but most obscure epoch, will encourage them to make public the fruits of their research? I have requested Captain Hay to favour me with drawings of the most remarkable coins in his collection, and am most sorry to say that I have been as yet unable to have lithographs taken from the impressions in sealing wax which he has sent me. H

Memorandum on the differences of the Meridian of the Observatory at Madras and the Flag-Staff of Fort William and of the Cantonment of Futtehghur in the Doab.—By Colonel J. A. HODGSON, late Surveyor-General of India.

I purpose in the following remarks, to give an account of the above differences, as deduced from eclipses of the first satellite of Jupiter, made by myself, and to add some notices regarding the modes of determining the longitudes, and latitudes, of places in Asia, which may be found useful to the officers of this army, now serving in places far distant from each other.

The Indian Government has for upwards of fifty years maintained an Observatory at Madras, but until 1829, it was